

The Divine Economic System

A Reprint of Article No. 1—
"The Principles of Divine Economics"

by

WM. PASCOE GOARD

LL.D., F.R.G.S., F.R.E.S.

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The Bible presents to us the only perfect system of economics.

The system was introduced through Moses and was ratified by our Lord in the Sermon on the Mount.

The system is one which has been thoroughly tested in every way under the strain of world commerce and industry, over a period of centuries.

David, the King, took over the administration of the system, after it had been in use for four centuries. His testimony stands in the 19th Psalm. “The law of the Lord is perfect . . .”

The system continued in practice from David’s time, to the time of the last King of Judah, Zedekiah.

The system was then abolished by Nebuchadnezzar, who made the Babylonian system universal. The latter system, modified from time to time in detail, has been in force in principle to the present day.

The Babylonian system is now being put away, after the tremendous crash which has shaken the economic structure to its foundations.

God is about to restore the Divine system in His restored Kingdom which is based upon the Celto-Saxon peoples.

In a few words we desire to show the method of God’s system. We shall show the outline according to which the Divine administration is carried out. *

* GOD’S ECONOMIC PLAN

Industry	...	...	Labour	...	governed by day and week
Financial period	...	...	Finance	...	by 7 years periods
Land Transactions	...	...	Land transactions	...	by jubilee or 50 year periods
National affairs	...	...	National development	...	by “times” or 360 year periods
Great prophetic period	...	...	World history from 740	...	
			B.C. to A.D. 1934	...	7 times or 2,520 years
World period	...	...	from Adam to end of millennium	...	7 millennia or 7,000 years

Industry.

Labour is a question of days and weeks. Accordingly labour is regulated according to the plan of the Seven Day Week.

"Six days thou shalt labour, and do all thy work." That is to say, all labour shall be accomplished according to the seven day week.

"But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work."

In every week there shall be one day of holyday—or holiday—so that the rhythm of nerve and muscular activity shall be broken, and the machinery of mind and body shall be suffered to rest.

In order to be able to enforce this upon employer and employed equally, the day is reserved in the hands of God—the great Third Party—neither employer nor employed can change or withdraw the day so established.

In addition to the weekly Sabbaths, there shall be a break of a full week three times in each year. These rests shall be cast into the form of national "feasts," during which the higher activities of mind and spirit shall be called into play. Otherwise the people would degenerate into intelligent materialistic personalities. Again, these periods of time are reserved in the hands of God, the supreme Authority; and may not be changed by any man or combination of men.

Further, to mark certain occasions, there shall be days of holy convocation, such as we have on a lower scale on bank holidays. Most of these bank holidays commemorate some one great fact or truth; and the keeping of the fact in memory lifts the mind from the daily toil to these more or less higher things.

So we find that the worker is protected from long-continued toil, by the intervention of upwards of ninety days in the year of holyday and holiday.

We find also that the wages of each man shall be paid to him each day. This is a very wise provision. There is then no "Saturday night" orgy of spending. The daily bread is provided by the daily wage.

I have known this Bible principle put into force by one corporation which employed hundreds of men, white, black

and coloured. The company's interests stretched from Northern Canada to the Southern States, and to South America.

This concern has had no strikes. It has had no drunken "week-ends" to cope with. Every evening the company provided means of amusement and entertainment for the employees who came with their women folk to enjoy a sober evening together.

So the great system of handling of labour is set forth in simple form which can be abstracted and read in a few moments; and which covers all the various questions which could possibly arise in connection with labour. It is a statement of principle which is capable of universal application.

Trade and Commerce—Seven-Year "Week"

The day and week scale is altogether too short for the handling of trade and commerce. Therefore the Divine system organizes trade and commerce according to the Seven-Year Period—a week of years. (See Deut. xv.)

Six years are indicated in which to carry on trade and commerce. In that period all financial operations may be begun, and must be carried to a completion within the current period of seven years, no matter how few years or months may remain of the current period.

The books to be balanced at the end of the sixth year of the seven-year period.

All outstanding debts shall then be remitted.

All current obligations shall be charged to the Divine account.

Each person, each family, each corporation shall enter the Seventh or Sabbatic year free from all financial liability whatsoever. Then the minds of all men shall be relieved for one year from the routine of labour, trade, commerce and finance. All minds and hearts shall be directed into intellectual and spiritual channels for a full year.

Thus the whole community will escape from the bondage of habit which binds the worker, the merchant, the trader, the financier and the professional man, to the chariot wheels of habit, and which tends to make of him an abnormal personality greatly different from that which the Lord intended us all to be.

As it is now, every man who is devoted to a profession or trade takes on a particularized form of mental habit, formed by his devotion to the modes of thought induced by his own profession.

Thus the lawyer, the doctor, the military man, the worker in wood, stone and metals, etc., get to belong to a type. This is accentuated as the years of habit go by until such persons are not best fitted to fill posts in other walks of life.

For a whole year in each seven-year period the wheels of such habit are idle, and the tendency to abnormality is undone.

In the meantime, the seventh year of holiday time will have eaten up the over-production of the six-year period, and there never will be a "slump" caused by over-production. Neither will any man live by the "sale" of such products. He will live by virtue of the fact that he has "served" in his generation. This is not a newly devised system. It is our reading of the text and implications of the Bible system as it has always been in our hands.

Real Property.

But estates and land enterprises, including forestry, mining and agriculture, cannot be handled on such short terms as a seven-year period.

Therefore the Lord has provided for such enterprises of the Kingdom

The Fifty-Year Jubilee Period.

The handling of the land is perfect.—See Lev. xxv.

The Lord has no use for the Nationalization of the land.

His system does better than that. He declares:—

"The Land is Mine; for ye are sojourners with me."

Divine ownership of the land is the basis of "the real

property Statutes" of the Lord.

"The land shall not be sold for ever."

There may be no fee simple granted in regard to the land. The land is to be held by the families of Israel in perpetual tenure, on a fifty-years' leasehold, such lease being renewable at the end of each fifty-year period.

The land may never come into the market beyond the ensuing Jubilee day.

There is no intention that the tenant of God should be evicted at the end of the fifty years. He will, again and again, be reinstated as the fifty-year periods pass.

The purpose and force of the system of land tenure is that the land may be neither mortgaged nor sold beyond the current Jubilee period.

Every family must be provided with enough land to form a home and to render the family independent. God has pledged Himself to provide sufficient land to do this.

If we should take fifteen acres as the minimum for a family home, then one twenty-second of the land now held by the Empire would so endow every Anglo-Saxon family—leaving twenty-one twenty-seconds of the land for other purposes.

Such homes may not be taxed, mortgaged or otherwise financially encumbered in any way.

The Jubilee Sabbath.

At the end of the Jubilee period, or rather at the end of the forty-ninth year of the Jubilee period, all the land transactions whatever, except those concerning City property, come to a legal end.

Every property which had been alienated by sale, or by debt, comes back to the original owner; and all liens and "clouds" upon its title pass away.

This is the law concerning the land.

ISRAEL.	JUDAH.	BABYLON.
Israel should pass through a fourfold experience:	1. Judah should be carried captive to Babylon.	1. Babylon.
1. Captivity at the hands of Assyria.	2. Judah should set up the 70 weeks' nation of the Jews; in the midst of the last week Messiah should come and be cut off; but not for Himself.	2. Persia.
2. Scattering through all nations.	3. The end of city and nation should come as a flood at the end of the weeks.	3. Greece.
3. Gathering into a place of their own and from thence expansion to the ends of the earth.	4. Judah should then remain dispersed to the end of the seven times, and then be reunited to Israel.	4. Rome.
4. Restoration to Palestine.		Papacy Empires | Mohammedan Kingdoms-- | Empire Kingdom end in 1918.

When the Jubilee trumpet sounds the people return to their own.

Then the nation entered upon a period of new life. This is marked by an added year of Sabbath in which no servile work might be done; a period of two years of Sabbath.

All connection with the former transactions is to be forgotten. All the nation falls into step. All labour, trade, commerce, finance, land and real property are freed in the sight of God and man from every encumbrance whatsoever.

During that stirring time the minds of the community, directed by the Law and Gospel of God, are swung into a world of mental and spiritual activity, which sweeps—as a wind from heaven—over the people, driving away even the memories of the distressful things which in every such period of worldly activity clog the individual family and national life.

This Jubilee Sabbath foreshadows the Millennium condition. What a tragedy that Israel has failed to observe it all through the age!

National Administration.

Such a period as the Jubilee period of fifty years is far too short in which to handle nations and national affairs.

Therefore the Lord deals with His nation and all nations by the "TIME." Now a time is equal to three hundred and sixty years. (See Lev. xxvi, etc.).

The great prophetic series of times through which we have come ($7 \times 360 = 2,520$ years) and which we are now finding their fulness, are now coming to an end.

During that time God has been handling the nations of the earth.

The progress of God's administration of world affairs in that period has taken mainly a threefold form. The progress of world history under His plan has been like a three-columned article. Each column contains the history of one constant ethnological succession: first, that of Israel; secondly, that of Judah; and thirdly, that of the Babylon succession of Empires and Kingdoms. (*See foot of previous page*)

The House of David.

God's appointed dynasty is for ever. (See 2 Sam. vii, etc.). There are no elections in the Kingdom of God; neither of King, President, or Parliament.

World Administration.

But "times" are also too short in which to deal with world administration.

Therefore the Lord has handled the world according to a week of Millennia—7,000 years.

There are provided six Millennia in which to work the work of the world.

But the seventh Millennium is the Sabbath of the Lord our God.

In it we may do no work.

I do not know how old the human race is in the earth.

I do not know when primordial man first looked upon the world which God had prepared for him.

I do know that God is dealing with our own Adamic family within the scope of a 7,000-year period.

I have not seen anything to cause me to believe that there is any human article or fragment dating earlier than 4004B.C.

Sir Arthur Woodward, the former Curator of the South Kensington Natural History Museum, was good enough to take Professor Odlum, Mr. Garrison and myself to see the gravel measure from which came the Piltdown skull.

There were found in the same gravel measure pre-ice age animal bones. Therefore, it was considered that the skull was also of a pre-ice age man.

The place is a plain, or "weald," which was in historic times covered with wood. It was here that the wood was cut and burned to charcoal.

We found in the same gravel from which the skull was taken numbers of pebbles and stones which had been changed by the action of fire. Such changes we have seen wrought in stones by our forest fires in Canada. We have seen this so often in process of being done, and before the stones cooled, that we are very familiar with the process.

Now the skull was found amidst the stones so changed by the fires of the charcoal burners. Therefore it might well be that it was the skull of a charcoal burner, found amidst the stones changed by fire.



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There is no way an untrained eye could distinguish that the Piltdown skull was many hundreds, not to say thousands, of years old. However that may be, God is handling our world within our period of seven Millennia.

It is now "Saturday night" in that great week. The thousand years' Sabbath draws near. Men who have toiled six thousand years in their generation are putting away their tools. Employment and labour is giving place to unemployment. The forces of Nature and the machine are taking over the work of men. The Millennial Sabbath draws near. God and Christ has planned to spend that Sabbath with us, His Israel, in this world; and to extend His Kingdom and His Sabbath over all the earth.

What preparation are we making to lift our thoughts and energies to the mental and spiritual plane which will be the sphere of our activity in this the Sabbatic Millennium of our human period on the earth?

To prepare for this Sabbath by the introduction of the Divine economy is the task of present-day rulers, statesmen and people. How are we facing the task?

* * *

After that a new heaven and a new earth wherein dwelleth righteousness will be our advanced sphere of action; and the Millennia of earth will be but as a day compared with that timeless era to which we are hastening which we call eternity.

Shall we get into step with this great system of the Lord God Almighty? Shall we recognize the system of Divine administration:—

The week of days for industry and labour;

The week of years for trade, commerce and finance;

The week of weeks of years or Jubilee period for land transactions;

The week of times for national administration;

The week of Millennia for the handling of the world.

And then the endless, timeless, life of the great beyond?

Surely it is a perfect system; and we shall do well to get into step with it; for God is surely carrying all before Him, according to that system ordained from of old.

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